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THIS WEEK'S COVER

This scene of restful beauty was taken at Cambridge, which has many such places inviting a quiet hour or two of appreciation and meditation.



IN THIS ISSUE

In a world threatened with war, can the flower of peace still be cultivated? See page 546.

The President of the Church expresses an appreciation for the work of this dispensation. See page 552.

A recent convert offers his testimony as to the value of prayer and inspiration in bringing the Gospel into the lives of men. See page 557.

Weeds In The Garden of Peace

By ELDER HUGH B. BROWN

British Mission President

TWENTY-FIVE years after 1914, those of us who remember, are saddened by the fact that now as then a terrific arms race is in progress, and general war is threatened. Surely the guiding power of religion is desperately needed in the world today.

Early in this century, it was hoped that science, by reducing space and shortening time and making world-wide intercommunication possible, would unite the nations and secure a spiritual and cultural as well as economic intercourse among the world's inhabitants.

The experience of the past few years demonstrates to us the painful truth that the wrong kind of proximity divides rather than unites mankind. Racial and national antipathy tends to sunder humanity and perpetuate injustice.

International antagonisms are kept alive by trade rivalry, distrust, suspicion, selfishness and greed. These weeds, each engendering the other, threaten to choke the tender plants of international good-will, even as the tares in Bible literature were a menace to the wheat.



More heart and less head is needed in the affairs of men. Before there can be proper economic adjustments there must be suppression of racial arrogance and hatred. There must be a disarmament of the spirit of aggression and aggrandizement. There must be more than mere lip service to the cause of peace if our ideals are to be achieved.

The real cause of present day insecurity in the nations of the world is lack of spiritual unity. The struggle is not so much between two rival groups of powers as between conflicting and incompatible philosophies of life. Under the jungle law of tooth and claw some justify aggression. They feel their rights should not be limited by any law of trespass, and they meet remonstrance with the ancient arrogance of "holier than thou."

Until this is supplanted by genuine love of fellow men, and until the principle of "live and let live" is substituted for the rule of hate, we cannot expect either to solve our present international problems or avert the catastrophe of war.

We must sow the seeds and cultivate the plants of a brotherhood which crosses boundary lines of nations, creeds and

colour if we are ever to enjoy the fruits of peace. Also we must uproot the weeds of fear, distrust, greed and selfishness, and the superiority complex of racial pride. To this task the churches must dedicate themselves, for this is pre-eminently the work of true religion.

The cynic and the unbeliever who reads these words may think it paradoxical in the light of history that the church should lead in this world movement for peace and international good-will. The history of the Crusades, the Thirty Years War, the Inquisition may lead him to question the value of religion as a factor for peace. Some allegedly because of the history of the past renounce religion and recommend to their states the drastic step of abolishing it altogether.

That the churches in the past have failed to provide that leadership which was expected of them, have been remiss in their duty, have swerved from their original purpose seems evident. Science, too, has been made to serve unworthy ends, but should we, therefore, advocate the destruction of our science because it has been used as a tool in the hands of some to bring about oppression, foster hate, and make death and destruction possible on a colossal scale?

And so religion, though misinterpreted sometimes, and mis-used, is still a vital force in the world. It would be a calamity to secure its expulsion from any state.

That the world has languished in unbelief and error through a long night of spiritual darkness is evident to anyone who will read the history of the past. But that religion is dead in the hearts of men we do not believe. We do not believe that God has forgotten his people or is incapable of communicating with them. The message of the Church of Christ today is one of peace, as always it has been. It advocates service, selflessness, mutual understanding and true brotherhood.

True religion as it was taught by the Master was never responsible for any of the evils which have been charged against it. Its misinterpretation and misuse should not blind our eyes to its purpose or its virtue.

Some interpreters of the faith who fail to grasp the import of the original message, not only foster weeds, but actually help to kill the plants in fields where they by self-appointment sought to labour. They not only compromised with pagan philosophy, with error and with sin, but conceived the truth from the angle of their own self-interest, and lead so-called religion from its sacred sources. It became hardened into arrogant dogmatism, and, as a result in many instances, religion was charged with the folly of these self-appointed leaders of the time.

While the Church will not interfere in the affairs of state or become involved in politics, it must assume true leadership in the realm of right and wrong. It must hold aloft the torch of truth as a beacon to the world. It must teach the men of all nations to eliminate the thorny hedges of racial and national boundaries so far as spirit is concerned, and teach them to uproot all caste and class distinction which is based

(Continued on page 558)

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

THE WORD OF WISDOM

EVERY Latter-day Saint who has carefully read Section 89 of the Doctrine and Covenants knows what is forbidden in food and drink, and what is advised for the use of the saints in matters of diet. They know that it is intended for their physical well being, and "temporal salvation of all saints," and to the "weakest saints, who are or can be called saints." We know that it is given as a "principle with promise." We know also that the promise of the Lord to all who observe this principle is not confined to the health and strength of the body, but the promise also is given that they "shall find wisdom and great treasures of knowledge, even hidden treasures." The truth of these divine promises has been verified, physically, mentally and spiritually in the lives of the Latter-day Saints.

In England the Rochdale Greys, a team composed of Latter-day Saint missionaries, were finalists this year in the English National baseball cup contest. They are, of course, strict observers of the Word of Wisdom and their activity and endurance in the game has been the wonderment of many non-Mormons who have witnessed their playing. The Catford Saints, a basketball team made up of Mormon elders, won the European championship for Britain last season, and took the National championship again this year. Basketball is a game which is so fast and strenuous as to make perfect training essential for any success. Freedom from tobacco and alcoholic stimulants, and the moderate use of meat as embodied in the Word of Wisdom is the cause of the agility of these groups in the athletic field.

When the revelation called the Word of Wisdom was given to the Prophet Joseph Smith 105 years ago, the use of tobacco, liquor, tea and coffee was wide spread and little thought of as being injurious to the human system. . . Since then medical observation and scientific demonstration have proved beyond the shadow of a doubt that the Word of Wisdom is a true principle, fraught with benefits to all who obey its provisions.

People of the world obey or disobey without any connection with God in reference to this great principle, but only as they regard or disregard the developments of science. When the Latter-day Saints disregard this sacred Word of Wisdom our condemnation is greater than that of the world at large because we claim that God is the Author of the law, and therefore we violate the sacred counsel of God given directly to us.

Every true principle is attended with blessings when obeyed and followed with evil effects when disobeyed. The Word of Wisdom is a true principle.

On The River Road

By ESTELLE TEARLE METCALF

CONDENSED FROM THE IMPROVEMENT ERA

SHE ran down the path and across the road. She slipped the painter of her skiff off the stake and, dropping it into the boat, slipped lightly in after it.

One rows a boat for diversion; one sculls, when on business bent. Standing in the stern, she sculled neatly. Arriving at the other shore, she threw a half hitch over the stake and stepped out on the dock.

Tom grinned good naturedly.

"Hello, Jess. How's teacher today?" He had never ceased to see something funny in Jessie's vocation.

Jessie stood still and looked at the man soberly, not answering as he methodically mended the huge nets making ready for the next day's run.

"Your needle's in the box, if you want it," he suggested. She usually did.



Not getting any reply from his visitor he said:

"What's the matter? Got a tooth-ache, or something?"

"No, I haven't any tooth-ache, and I don't want any needle and you needn't try to be funny," she answered all at once. "I'm serious and I came over here to ask you a question." Her copper curls bobbed emphatically with each

word. She arranged herself methodically on a convenient post and prepared to unburden her mind. Then she paused. She didn't seem to know how to start, after all.

"Well, shoot," the man tried to help her out.

"Tom, I came over to ask you a question."

"Sure. You said that once. Go on," was the none too helpful reply.

Then the thunderbolt fell. With a deep breath of determination, she plunged in.

"Do you love me?" she said.

"Well, of course," he answered without so much as looking up from his work.

"Didn't you ever intend to tell me so?" she demanded.

"Well, I don't know's I ever thought about it," he said honestly. "You know it, anyhow," expressing the primitive uselessness of reiterating obvious truths.

"Don't you want to know whether I—care for you?" she added more diffidently.

"Well, I know that too, why—we've always been—you've always been—you've always been—I've always—what're you all excited about anyway?" he finished somewhat lamely.

"Tom Davis, do you intend to marry me?" she demanded explosively.

"Course. You'll let me know when you're ready," was the laconic reply.

"Oh, I will, will I!" Jessie's copper hair almost turned red in this instant. "Well, I'm sorry, but I came over to tell you that I am going to marry a man in London soon." At Tom's look of gasping astonishment, she went on desperately, "You didn't seem to want me—particularly—so I thought—you were—I was—we were—" It was her turn to stumble over the words that wouldn't say themselves.

The man dropped his work now, and untangling his long legs from the nettings, came over to where the crimson-faced girl sat kicking pebbles into the water.

"Jessie," he said huskily, "You mean that?"

No answer.

"Jessie, look up here," his voice shook, "so's I can see your face." Then he spoke slowly, deliberately, that he might not be misunderstood.

"You mean, there's somebody—a man—that I don't know—that you're going to—live with—always?" Each word seemed to tear itself from his heart and leave a gaping wound behind. There was no bitterness, no humiliation, no chagrin, only an incredibleness that seemed impossible.

The silence was intolerable.

"Well, I had to find out, didn't I?" Jessie looked up at last. Her blue eyes were swimming in unshed tears. She had found out in a few seconds what, in the natural course of events, she might never have known.

"Don't you see, Tom, I had to find out whether you were just being polite," she explained hesitatingly, "after I asked you what I did."

He still looked bewildered.

"I didn't mean it," she looked up from under half-lowered lashes.

"You mean, then—" Tom started, tensely. Hope surged to his head and turned him dizzy. "Don't play with me now, girl. I've got to know the truth, for sure. Jessie," he pleaded, "will you marry me?"

The bright curls bobbed affirmatively.

So he gathered her close in his arms and tucked her snugly under his shoulder. As the gold rays of the setting sun shone its halo of light upon them, he kissed her—gently; then, as the thought of how near he had come to losing her came to him, he kissed her again—not so gently.

POETRY

DEATH IS A WAY

JEAN RASEY

Light shall window every soul
That dark may have no fear—
Death is but a pleasant stroll
Upon a new frontier!

PETITION

EDITH CHERRINGTON

If somewhere in Your mansion
in the sky
You have a room with windows
to the sun
Which look upon the street where
crowds go by,
Please, will You reserve it, Lord,
for one
Who may be coming soon?
She'd like to sit
Beside the window in a rocking
chair
And watch the angels pass, and
dream and knit.
She is not a woman who would
care
For harps and trumpets or for
streets of gold.
Heaven, to her, would mean
enough to eat,
A shawl that would protect her
from the cold,
A new print dress, and shoes that
fit her feet.
Heaven would be release from
poverty,
And from the constant worries
that occur—
The small necessities of life would
be
Heaven to her.

GOD FIRST

A. M. TERRY

In my bedroom hangs this motto,
And its place is near the door,
So that it may e'er remind me,
God all else must be before.
Never do I cross the threshold
Than the motto seems to say—
"Just a word with God thy Father
E're thou goest on thy way."
When I'm dressing in the morning,
As I see it hanging there,
It reminds me of my duties,
Help for which I seek in prayer.
Duties, burdens, worries, troubles,
All may come to me this day.
How can I prepare to meet them?
How, I ask, except I pray?
When I plan fresh undertakings,
Then the motto seems to say,
"Don't in thy own strength begin
it,
First of all, about it pray!"
When I'm ready dressed for walk-
ing,
Perhaps with little time to spare,
Still I cannot leave my bedroom,
When I see the motto there—
'Till I kneel just for a moment,
And in earnest, secret prayer,
Place myself and all my goings
in my Heavenly Father's care.
Nightly, too, the motto speaketh,
When for rest I would prepare,
Then it whispers its sweet message,
"First God, go and meet in prayer."
Yes, "GOD FIRST" must be our
motto
If we would succeed each day;
Wish we all our ways to prosper,
Then about them we must pray.
Dear friend, won't YOU have this
motto
Put up in YOUR room as well?
That to you its own sweet message,
It may daily, hourly tell.
Yes, let "GOD FIRST" be your
motto,
Let it help you to prepare
For life's duties, cares and pleas-
ures
By a word with Him in prayer.
I have told you how it helps me,
It will help you, too, I'm sure;
Fruit through it will be abundant,
Fruit which ever will endure.

THURSDAY, AUGUST 31, 1939

EDITORIAL

An Appreciation

I AM very thankful that we have the truth. I am very grateful that the Latter-day Saints all over the world have a personal, individual and abiding testimony of the divinity of the work in which we are engaged. But for that testimony men would not think, or women either, of making the marvellous sacrifices that they do make at home and abroad, for the advancement of the work of the Lord.

I have mentioned it time and time again, but I never tire of referring to it, that we have been preaching the Gospel now for over a hundred years, and I have yet to know of any individual who has gone out to proclaim the Gospel who has been converted to some other faith. What a marvellous thing that is! Unless we had the truth this could not have been accomplished. We have had men of great intelligence, of great knowledge, men who have been connected with other churches, who, when they heard the Gospel have received it, and in answer to their prayers and supplications they have obtained individual testimonies of the divinity of the work in which we as Latter-day Saints are engaged.

First Leaders Were Of High Merit

ORSON PRATT was one of the great astronomers of the world, one of the great mathematicians, one of the greatest students of languages, a man with a better knowledge of the Bible, I believe, than almost any other man in his day and generation, and when we think of this Gospel capturing men of that kind, it is a source of gratitude to us. I am grateful when I think of the men who have stood at the head of this Church, giving their time and their talents, making sacrifices (that is, sacrifices so far as the things of this world are concerned), and having a perfect and abiding knowledge that God lives, that He hears and answers our prayers; having a knowledge, beyond a shadow of doubt that God did appear to Joseph Smith and did introduce His Son to him; having a perfect knowledge that the Aaronic and Melchizedek Priesthoods were restored to the earth by the men who held the keys in the Meridian of Time. I am grateful that the Saviour appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, and for the wonderful manifestations as recorded in the 76th Section of the Doctrine and Covenants.

We are growing splendidly. There is a feeling of absolute confidence; there is no fear on our part of the final triumph of the work of God. This is very gratifying indeed. I can

think of nothing more remarkable than that when the Prophet Joseph and his brother Hyrum and others were sentenced to be shot by a court martial, a man was raised up of the Lord to defy the commanding officer and who said it was cold-blooded murder. Then the Prophet was imprisoned, with others, where he received what to my mind is one of the most remarkable and wonderful revelations, one of the greatest of all the revelations ever received by man.

The Prophet Joseph Gave Assurance

I AM going to cite to you from that revelation received by the Prophet Joseph Smith, while he was imprisoned in jail. The following is from the 121st Section of the Doctrine and Covenants, starting with the thirty-third verse:

“How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

“Behold, there are many called, but few are chosen. And why are they not chosen?

“Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

“That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

Punishment Of Those Seeking Selfish Gain

THAT they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

“Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

“We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

“Hence many are called, but few are chosen.

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.”

May God help you and me and every soul in this Church to be chosen, and to stay chosen, in that straight and narrow path that leads to life eternal.—HEBER J. GRANT

“Sustained By An Unfaltering Faith”

By PRESIDENT HUGH B. BROWN

NOTE: The following address was given by President Brown at the recent funeral of Brother Fred Maynard of London District. Due to many requests, it is printed here in full. Although in a sense referring to only the one death, the message is pertinent to all, for all have to face death of loved ones at some time.

“JESUS said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.”

There are two occasions in the experience of men when they stand somewhat bewildered, mystified and wondering. One is when a little child is born. A birth brings our minds closer to the divine, and as we contemplate this coming into life, this, as some have been wont to think, beginning of life; as we think of a child beginning to be, coming out of the unknown, we stand in reverence and awe. The other case is when, as today, we stand in the presence of what we call “death.” Here again we are mystified and unable to give the full answer. Just as we are unable to explain birth, so we cannot explain death. Of this, however, we do feel assured, that in the presence of both of these seeming mysteries, there is evidence of a divine plan. There is evidence of a guiding hand, there is evidence of a divine purpose. That the purpose of life is that it shall endure only while the body is capable of functioning, that life is to end with death, is contrary to all we know.

All great men throughout ages have agreed that there is something beyond this change which we call death. If a roll call were made of the greatest thinkers of all time, and each was questioned as to what he thought of life and death, you would find an almost unanimous verdict that death does not end conscious existence.

You will find, too, that they are agreed that an experience so universal as this cannot be in itself an evil, for this comes to every one of us, has come to all who have ever lived, will come to those who follow us. I repeat—so universal an experience is not evil. I do not know, we cannot say what purpose is behind it all, but this we know, that a great procession of human kind, world-wide, centuries long, has marched toward that portal and passed through. There are no exceptions. No one knows who may be next.

As mortal men, if we could have our way, we would not have death because we do not understand it, and if we should be asked to yield to the divine injunction, and admit of death as a necessity, we should have it come only to those who are old and prepared to go. That would be our human way. But God works in a mysterious way. We must believe the words of that beautiful hymn just sung, “Sometime, Somewhere We’ll Understand.” And when we do, everyone of us will admit God knows best.

If we could have had our way, we would have said, "Fred shall live—live to a ripe old age." Yet, which one of us dare say that would have been the best for him? We will come sometime to admit that lengthened breath is not the greatest boon God gives to men. Someday we will admit God understands.

I concur in what has been said about our brother. I did not know him as well as some of you. My few contacts with him lead me to believe as Elder King has said, "He was choice among them." I personally thank God for the faith which enables me to face this change when it comes to me, as it did when my mother left this earth. I thank God for the faith that leads me to believe she is not dead. I thank Him for the courage that faith brings about—courage to help me face it manfully and not with rebellion, to face it hopefully and not bitterly. I thank God for the faith that helps me to bring about in my soul resignation which enables me to say, though blinded by tears, "Thy will, Oh, God, not mine be done."

I said there is almost unanimity in the minds of great men that death is not the end. Where there is such unanimity among the best thinkers of the world, there must be some basis in fact. Apostle Paul said in the 15th Chapter of Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." And then he cries out as we shall do when we begin to understand and to see the beauty of life and purpose of it all, see life not as mortal existence alone, but as a continuing existence, then we shall say with Paul, "O death, where is thy sting? O grave, where is thy victory?" "For this corruptible must put on incorruption, and this mortal must put on immortality."

May I leave with you this line from Coleridge:

How well he fell asleep,
Like some proud river widening toward the sea
Calmly and grandly and silently and deep,
Life joined eternity.

Then these words by our beloved Robert Louis Stevenson, that man who lived in sorrow all his life, and struggled against pain, and yet did not despair, that man who did not turn bitter:

He is not dead, this friend; not dead,
But in the path we mortals tread,
Gone some few trifling steps ahead,
And nearer to the end;
So that you, too, once past the bend,
Shall meet again as face to face this friend
You fancied dead.

Sister Maynard, Brothers and Sisters, you who loved him best—I pray God that He may touch your eyes that through your tears you may see more clearly and with bowed and reverent heads you may be lead to say, "Thy will, Oh, God, not mine be done." I testify to you that Fred is better off than he has been for some time past. And if he could speak to you, it would be, "Mourn not, for I am happy." I am as sure of that as I am that I stand before you, and I hope that thought may bear up the brave heart of a mother and bring cheer to his loved ones. Brothers, Sisters and Friends; God bless us all that we may so

live that when our summons comes we may "gather the drapery of our couch about us and lie down to pleasant dreams," secured and sustained by that faith that "God knows best."

Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

God bless you all and bring peace and comfort to those who mourn, I pray in the name of Jesus Christ, our Lord, Amen.



GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

August 28th, 1852:—At a special conference held in Salt Lake City, 106 elders were called to go on foreign missions, including European countries, Russia, India, China, South Africa, Australia, Hawaii and other islands of the sea, as well as to various sections of the United States. President Brigham Young presided at this special meeting.

August 29th, 1877:—President Brigham Young, second leader of the Church, died at the age of 75 in Salt Lake City, Utah.

August 29th, 1886:—Elder Jacob Spori baptized Johan George Grau at Haifa, Palestine. It is believed that this baptism was the first in that country in modern times.

August 31st, 1889:—Elder Heber C. Kimball baptized Henry Conner, a watchmaker, as the first convert to the Church in London.

September 2nd, 1898:—President Wilford Woodruff, fourth president of the Church, died at the age of 91 in San Francisco, California. President Woodruff was sustained as president of the Church on April 7th, 1889, and held that office until his death.



GOSPEL QUERIES NOTICE

DUE to the release of Elder King, who has returned to America, it has been found necessary to temporarily discontinue the feature "Gospel Queries" which has been in the STAR for the past several months. The "Queries" have been very popular with readers, and it is hoped that they can be started again in the near future.



SCOTTISH DISTRICT CONFERENCE SCHEDULED

THE first of the autumn district conferences will meet at 30 Abbotsford Place, Glasgow, next Sunday, September 3rd. Meetings will be at 11.00 a.m. and 2.30 and 6.30 p.m.

I Found Peace

By GEORGE E. LLOYD

Sheffield District

HAVING been intimate with various religious denominations from childhood and ever searching for peace, it would be very discourteous not to write this simple story of how "By the grace and divine inspiration of God" through the Church of Jesus Christ of Latter-day Saints my family and I have found that peace. It is with sincerity and deep humility I write this story along with my family. We thank God for our most valuable possession on this earth, our membership in the Church of Jesus Christ.

I was brought up as a child in the Church of England but as I became older, I went to other churches. The most remarkable point I wish to bring to the notice of you in my search for peace, is this: *Prayer and Divine Inspiration.*

MANY members and friends of the Church in Britain, especially in Sheffield District, will remember



Elder Kimball

here recently on a short-term mission. This article is the testimony of one to whom Elder Kimball opened the door of the Gospel, bringing a welcome message of peace. The story told here is a testimony of the importance of prayer and divine inspiration to those who are seeking to find God today.

Elder Willard L. Kimball, here recently on a short-term mission. This article is the testimony of one to whom Elder Kimball opened the door of the Gospel, bringing a welcome

message of peace. The story told here is a testimony of the importance of prayer and divine inspiration to those who are seeking to find God today.

Shortly after I was married, my wife and I went to reside in America. We stayed for about seven years in New York, at one time living about a five minutes walk from a Latter-day Saint Chapel. Then we moved to New Jersey for six years, after which we came back home. For three years we lived in Sheffield without knowingly meeting any Latter-day Saints.

At this particular time my wife and I talked over religious matters and agreed that we had not yet found peace in all the denominations we had visited. There was something missing—"the human touch," that "hope for the future." We decided there and then to ask God sincerely to lead us all to the road of peace and hope for the future. A favourite text of ours is taken from Ephesians 2: 17, "And came and preached peace to you which were afar off, and to them that were nigh."

A few days after this a knock came at our door. My wife answered it and spoke to a man we have since learned to love, who said he represented the Church of Jesus Christ of Latter-day Saints. My wife asked him to call again a few days later when I would be at home. Now, this is where I wish to emphasize Prayer and Divine Inspiration, because the first words that man, Elder Willard Kimball, said to me after we

had introduced ourselves were these: "I have found a peace. I got it free and you can have it for the asking." He then told me that he had come seven thousand miles from California and ours was one of the first doors he had knocked on in Sheffield. Surely our prayers had been answered. God had inspired that missionary to give us this message of peace, and so I would like to pay a small tribute to the travelling elders. I would like to call them "Ambassadors of Peace" and ask God to bless them so that they might be instrumental in bringing many sheep to the fold.

In closing, I'd like to bear my humble testimony that the Church of Jesus Christ of Latter-day Saints is the true Church and that Joseph Smith was a true prophet of the living God. Again I say that my family and myself thank God for our membership in the Church of Jesus Christ.



WEEDS IN THE GARDEN OF PEACE

(Continued from page 547)

on either birth or wealth, remembering that the criterion of nobility is rectitude of action.

In the midst of international unrest, racial hatred, arrogance and greed, in the midst of clamour for rule by force, in a world where the race for armaments is impoverishing the people and taxing unborn generations, the still small voice of the Gospel of Christ is being heard.

When in this generation the Lord said to the Prophet, speaking of the professors of religion, "They draw near me with their lips, and with their mouths do honour me, but their hearts are removed far from me," He gave the warning to the world that it was suffering from spiritual malnutrition, which if not checked would destroy our civilization. When the nature of man is illumined by divine light, he becomes cosmopolitan. The function of religion is to bind human beings together in a bond of common fellowship and love, and unite them to their Maker. Men, despite their differences, are brothers through their common relation to the Divine Creator.

The Gospel revealed anew makes the whole world kin, and emphasizes the Fatherhood of God by recognizing the brotherhood of man.

That this Gospel has been restored by its Author in our day we bear solemn witness together with a warning which comes by divine command.

Though war clouds are dark and sinister, the Star of Bethlehem shines through. All who are wise will follow it, and with the wise of old will find it leads them to the Prince of Peace. He, with pierced hands extended, cries again as He did to Jerusalem of old, "How often would I have gathered thy children together even as a hen gathereth her chickens and ye would not!" "Come unto me all ye that are weary and heavy laden, and I will give you rest."

Of Current Interest

LITTLE did Edward the Confessor dream when he started construction of Westminster Abbey in 1050 that any mechanical device would replace the Abbey Guard. Today an electric "eye" has been attached to the chapel bearing his name to protect the Coronation Chair and the "Stone of Scone," on which Celtic kings were crowned.

IN AFRICA there has been found a single strand of grass which has grown to the length of 48 feet, according to a recent announcement in *Nature*. The grass, found in East Africa, is a cousin of the famed Bermuda grass.

PULPWOOD, Canada's most important forest product, is valued in that country at more than \$12,600,000.

IN New York City recently, Mrs. James Paul Mills waved goodbye to her husband from the rail of the *Normandie*. As she stepped ashore at Southampton the first to greet her was Mr. Mills, who had left three days after the departure of the liner and arrived in England on board a clipper flying boat in time to meet the arriving vessel.

ADMIRAL Richard E. Byrd is having his old ship, the *Bear of Oakland*, veteran of the 1933 and 1934 Polar expeditions, overhauled in drydock in anticipation of another dash to the South Pole. The ship is to be fitted with diesel engines. Admiral Byrd has notified Washington that he can be ready to leave by September 30th, the deadline for Antarctic expeditions.

A MOTHER pheasant and her brood interrupted the landing of a transport plane recently. As the big ship came into the runway, the pheasant and her family of ten started to cross the concrete. The pilot, fifty feet above, swerved his plane and allowed Mrs. Pheasant the right-of-way.

PIKES PEAK, for many years advertised as the "highest automobile road in the world," was found recently to be one foot lower than the road over Mount Evans, near Denver, Colorado. A recent survey shows Mount Evans to be 14,111 feet and Pikes Peak to be 14,110 feet. Chamber of Commerce officials are puzzling as to how to make the famed Pikes Peak outgrow Mount Evans.

BRITISH MISSIONARY PASSES ON

NEWS of the death of Elder Phillip J. Dixon, who has laboured in Sheffield District for the past nine months, has come as a shock to saints in Britain and those who knew him in Zion. He died in Sheffield on Friday, August 25th, of lymphosarcoma.

Elder Dixon was born May 3rd, 1918, in Birmingham, England, his family later moving to America. He returned to Britain on November 21st of last year, was assigned to Sheffield District, and was labouring there at the time of his death.

He played a prominent part in arranging for the mission-wide M.I.A. conference last spring, and many of the members and friends of the Church had the opportunity of meeting him at that time.

From the Mission Field

DEPARTING MISSIONARY



ELDER STOLWORTHY

Elder Thomas E. Stolworthy, who has laboured in Welsh, Liverpool and Norwich Districts, was honourably released on Tuesday, August 22nd, and will return to Falls, Idaho.

baptized by Brother Cyril Warnes and confirmed by Elder Foster. Elder John R. Briggs addressed those assembled, and Elders Barton R. Bowden, Carlos Phillips and Blaine H. Alexander assisted with arrangements.

★

Newcastle

Sister Rachel Jones, president of South Shields Branch Relief Society, was fêted in a birthday party in her honour on Tuesday, August 15th, in the branch hall. Skits were presented by the travelling missionaries, Myron R. Brown, Walter M. Miller, George E. Leavitt and Newell S. McKee. Songs were given by Sisters Lillian Foster and Ada Briggs, and Sister Doris Peacock gave a reading. During the interval for refreshments, Elder Brown offered a toast to Sister Jones. Later dancing and games were enjoyed by the members and friends in attendance.

★

Norwich

Dwelling on the special theme, "The Organization of the Sunday School," Norwich Branch held Sunday School conference on Sunday, August 13th. Two sessions were held at which time prepared talks and addresses were given. Those participating were: Sisters Betty Simpson, Freda Firmin, Margaret Simpson, Doreen Newhouse and Nora Newhouse; District Sunday School Supervisor John F. Cook, Branch President Alfred Woodhouse and Sunday School Superintendent Bert Martins. Brother Martins conducted the conference.

★

DEATHS

TAGGART — Brother Edward Wilson Taggart, of Belfast Branch, died on Thursday, August 17th. Funeral services were held in Belfast on Saturday, August 19th, conducted by Branch President Joseph W. Darling.

Sutcliffe of Batley Branch, died on Wednesday, August 2nd. Funeral services were held on Friday, August 4th, under the direction of Supervising Elder Irwin Foster and interment took place at Morley Cemetery. A memorial service was held in the branch on Sunday, August 13th.

SUTCLIFFE — Sister Sarah Ann

TRANSFER

Elder Fred Hopkin was transferred from Nottingham District to Liverpool District on Tuesday, August 22nd.

★

DOINGS IN THE DISTRICTS

Birmingham

Staffordshire Branch M.I.A. sponsored a social at Wolverhampton on Saturday, August 12th. The feature of the evening was a dramatic sketch entitled, "The Treasure Chest in the Attic," produced by Brother John B. Ward. Sister Betty Parkes entertained with her interpretation of the "Sailor's Hornpipe." A programme of songs, recitations, poems and games was enjoyed by those in attendance.

★

Leeds

On Wednesday, August 16th, a baptismal service was held in Bradford Branch Chapel under the direction of Supervising Elder Irwin Foster. Mary Melva Felvus was

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

All meetings begin at 6.30 Sunday evenings unless otherwise indicated.



- Aberdeen:**
West Front Room.
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Darnley Street Chapel.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Leichworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs.:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton.**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station

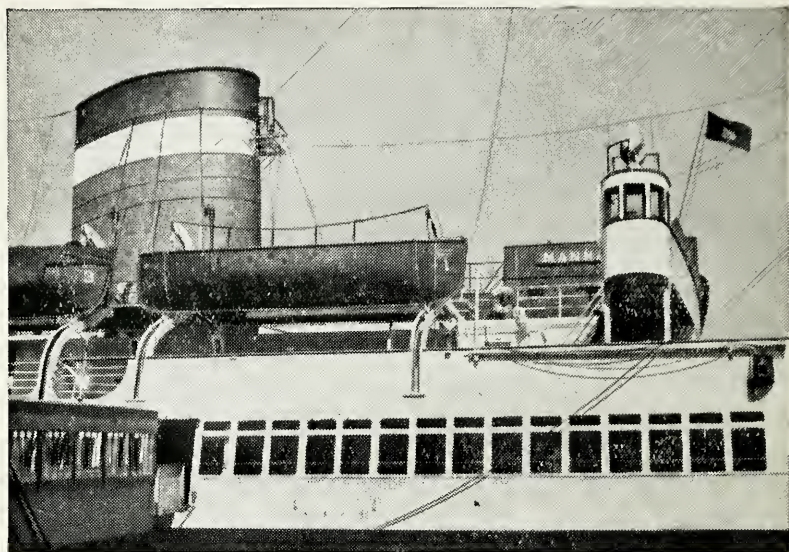
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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